A

SERMON

PREACHED

Before His *EXCELLENCY*

THE

L^d. Lieutenant

AND THE

TWO HOUSES of PARLIAMENT,

IN

Christ's-Church, DUBLIN;

When They First Met there together:

On *Sunday, October* 16. 1692.

By JOHN Lord Archbishop of TUAM.

Publish'd by His Excellency's Special Command.

LONDON,

Printed for *R. Clavel* at the *Peacock* in St. *Paul's Church Yard,* 1692.

JUDG. XVII. 6.

In those days, there was no King in Israel; *but every Man did that which was Right in his own Eyes.*

THE Book of *Judges* contains Memorials of the State and People of the Jews, from the Death of *Joshua* to the Time that *Eli* Judged *Israel*; with whose Government the first Book of *Samuel* begins, and carries on their History. We have here an Account of many Vicissitudes of their Government; and of many very Remarkable Passages concerning the Manners and Behaviour, the Sufferings and Deliverances of that Stubborn and Apostatizing People: From the day that they left *Egypt*, they were on every Turn, murmuring against *Moses* their Deliverer; all their Grievances are put to his Account: If they at any time want Flesh, or Bread, or Water, they immediately charge him with mis-management, & wish they had still continu'd Slaves, so they might have eaten Onions, and Garlick, and Flesh in *Egypt*: So that God was forc'd often to stop their Mouths by Miracles, and sometimes to vindicate the Authority of his *Servant*, by extraordinary Judgments on those that *Rebell'd* against it: So difficult a thing it was, to keep them to their Duty, even when *Moses* was King in *Jesurun*, and was Conducting them from Bondage into Liber-

ty. But they had not long paſt over *Jordan*, and Enjoy'd Reſt from their Enemies, before they fell to their old Trade. They ſerv'd the Lord all the days of *Joſhua*, and of the Elders that out-lived him; but theſe were ſcarce Cold in their Graves, and but juſt gather'd to their Fathers, when there aroſe another Generation, which knew not the *Lord*, but did evil in his ſight, and follow'd other *Gods*; inſomuch, that his anger often waxed hot, that they could not ſtand againſt their Enemies. Nevertheleſs, upon their Repentance, God ſtill rais'd them up *Judges*, and delivered them all the days of the *Judge*: But as ſoon as he died, they again corrupted themſelves, more than their Fathers, and ceaſed not from their own doings, nor from their ſtubborn way.

This is the Account we have of them, in the Second Chapter, which deſcribes the Heads and Contents of the Book following; which is fill'd with little elſe but ſuch like various Turns of their Affairs, of their Sins and their Puniſhments, and of their Repentance and Deliverance.

The Text is an Hiſtorical Remark, which the Collector of theſe Paſſages makes, of a certain *Inter-Regnum*, or Interciſion in their Civil Government, and of the Conſequences that Naturally and Uſually attend ſuch a State and Frame of Things. And accordingly, I ſhall take an Occaſion to offer to your Conſideration the great miſery of a People, when they are without reſtraint from civil Government: Which I ſhall with all plainneſs endeavour to lay before you, from two Heads of Diſcourſe, which are obvious in the Text.

I. Here is a Vacancy in the Throne; *In thoſe days there was no King in Iſrael.*

II. A General Debauchery, or Univerſal Depravation of

of Manners; *Every Man did that which was right in his own Eyes.*

When we have viewed and conſidered theſe Particulars, I ſhall in a few Practical Inferences bring them home to our own Doors, and there leave their Application.

I. Here is a Vacancy in the Throne: *There was in thoſe Days no King in* Iſrael.

By the word *King* in this Text, we are not, I conceive, to underſtand that Form of Government only which we call a Monarchy, but Civil Government in general; if the Text did intend that Form preciſely and excluſively of all others, it would, I confeſs, be the ſtrongeſt Argument of the Excellency and Uſefulneſs thereof, and a reflection upon all other Models, as being leſs ſufficient for their ends. We might from ſuch an Expoſition infer, That the *Monarchical* Government is the moſt Powerful and Effectual Reſtraint to the Paſſions and Vices of Men. As if we ſhou'd ſay, There were other Governours, the ſtanding Council of the Great *Sanhedrim*, and other Inferiour *Judicatories*; but theſe could not check the inſolencies of Men, nor ſtop the courſe of impiety or violence; theſe could not hinder, or durſt not puniſh the Riots and Unlawful Aſſemblies of the Wicked and Unruly Sons of *Belial*. There was no *King*, and therefore every Man did as he pleas'd, as if no Lord were over them.

But I conceive ſuch an Expoſition is too narrow, and not altogether true: For, as *Solomon* obſerves, *Prov.* XXX. 27. *The Locuſts who have no King, yet go forth all of them by Bands.* So, other Conſtitutions of Government may have Unity, and order and ſtrength, to enforce their reſpective Laws; and the Finger of their *Diſcipline* is found ſometimes to be heavier

heavier than the Loins of *Monarchy*; the Generosity and Clemency of Kings (at least of some Kings) Dispensing in some matters with a rigid conformity to their Laws; while others who affect a shew of more liberty, prove generally more severe Exactors of obedience. And therefore, by *No King in Israel*, I am content you may understand a Cessation of Civil Authority in general, and not of any particular Form of its Administration. So that, *No King*, shall signifie no Government in *Israel*. But then, this kind of Government being here put to signifie any other, we may reasonably conclude, Either

1. That this, *viz.* A *Monarchy*, is the best of all the several kinds, the most apt and sufficient for its ends, *Parcere Subjectis, & Debellare Superbos*, for *the Terror of Evil Doers, and the Praise of them that do Well*. Or,

2. That, that Government by which God presided over the Jews, in the times of *Moses*, and *Joshua*, and the *Judges*, did more resemble that of a King, than any other sort of administration, whether of Aristocracy or Democracy. And therefore we may have leave to think, that such a Paternal Government in a Gentle & well-temper'd *Monarchy*, is most like the divine *Theocracy* over that Nation, and consequently, where ever it obtains, in any other, is most Acceptable and Pleasing unto God, as the nearest Approach to the *Pattern in the Mount*, the primitive model & Scheme which he contriv'd for his own People: And therefore if any Form of Government be of Divine Right, more than another, such a kind of Monarchy bids fairest for the Character, as being a Copy from the Divine Original. The rays of Soveraignty did not indeed dazle the eyes here, so much as in the Tyrannies of the Nations, but they were more

more Benign, and better ſuited to the Nature and Genius of a *free* People: The circumſtances of Majeſty were not ſo glittering and gaudy, nor the power ſo Abſolute and Deſpotical; but was ſufficiently qualified to anſwer all the Neceſſities both of Prince and People. Power is a wild and often a Deſtructive thing, if it be not fix'd by Law, and ſweeten'd by ſome Allay; and it becomes not only more uſeful and Beneficial, by being ſomewhat Limited and Circumſcrib'd, but alſo more durable and ſtrong, by the willingneſs of the People to live under it, where it is their Intereſt to ſupport and Maintain it, as well as Duty to obey it.

But in this Government of the Jews, there could be no defect; every want was ſupply'd by the ſpecial *Providence* of the All-Wiſe and Almighty *Monarch*: For *when the Lord rais'd them up Judges, the Lord was with the Judge, and deliver'd them out of the Hands of their Enemies all the days of the Judge*, Chap. II. 18. All the defect was in the Frowardneſs of the people, when they would not *hearken to their Judges*, Verſ. 17. but went a Whoring after other Gods; either inventing new Gods, or new-ways of worſhip, after the faſhion of their neighbours, & at laſt throwing off, with their Religion, even their form of civil Polity, both which God had inſtituted for them. Thus at one time, as ſoon as *Moſes* turn'd his back, they cry out to *Aaron, Make us Gods to go before us*; and of their Idols ſo made, *Theſe be thy Gods, O Iſrael*; and at another time to *Samuel*, for *a King to Rule them, after the manner of the Nations*. And theſe things became matter of Gods high and juſt Diſpleaſure againſt them; not that ſuch a form was ſimply, and in it ſelf, unlawful, but becauſe they *were given to Change*, and grew weary both of the worſhip which he had preſcribed for

them, and the Government by which he had deliver'd them at first out of *Ægypt*, and carried them into *Canaan*, and there frequently rescu'd them from such as oppressed and held them in Subjection. The provocation had been equal, to have desir'd a Parliament, or any other Regimen, than that which God himself had chosen for them; and this appears in the reason he gives of his displeasure, to *Samuel*, 1 *Sam.* VIII. 7. *For in so doing they have not rejected thee but me, that I should not Reign over them.*

Having said thus much of the first thing in the Text, *viz.* the dissolution of the civil Government among the Jews, or the Vacancy of the Throne; I need not trouble you with the enquiry about the period of time to which this observation refers; about which, I cannot find that Agreement on which one may build any certainty: But certain it is, it could not be after the times of *Eli* and of *Sampson*, though it is so placed in the History, because we find *Phineas* the Son of *Eleazer* was alive, and attended the Altar, even after this, *Chap.* XX. 28. The things therefore here Recorded, and in the following Chapters of this Book, are most probably conceiv'd to happen soon after the death of *Joshua*, and the Elders that were Contemporary with him; when, as you already heard, they forsook the Lord, and God forsook them; and leaving them without Rule and Government to *do what was right in their own Eyes*, they became an easie Prey to every Tyrant.

But it does not much concern us to know when those days were, if there were at any time such days, in which there was *No King in Israel*: And that there were such, appears by the frequent mention of this Phrase, in several parts of this Book; the Writer whereof seems not so Critical about the Chronology, as the matters he relates; as not confining himself so much to the Laws of Method, as the simplicity of Truth.

And

And so I come, from considering the Vacancy in their Government, to view the Consequence of such a State.

II. In the Second Point in the Text, which is this, An universal Debauchery and Depravation of manners; and who indeed could expect other? Who, that considers how difficult it is, even with Bit and Bridle, to restrain the hard mouth of the multitude? It will try the Patience, the Wisdom, the Courage of the most able and experienc'd Rulers, even in the best Governments, when they are Arm'd with Power, and bear not the Sword in vain, to quench the Fire of Ambition, and keep down the Passions of Men from boyling over into Lust, and Rage, and Revenge: But when there is none to guide the Chariot, to Address the Motion, to check and arrest the *Furies* that draw it, into what precipices will they not run? God help those that sit in the One, or stand in the way of the Other. This State of things is Deplorable, but 'tis unavoidable from the Other; every Man will then do what is right in his own Eyes. Whether this Expression does more fully describe the Sinful or the Miserable estate of a People, is a question; but that it does both; I think is none.

1. It does import the Sinfulness and Wickedness of a People walking by this Rule: For to do what is right in our own Eyes, is what we daily confess to be our Sin, in *following too much the Devices and Desires of our own Hearts.* It is an Expression that is best measur'd by it's contrary, *viz.* To do what is *right in the sight of God*: And therefore we are Commanded, *Numb.* XV. 39. to seek his *Statutes*, and not to go after our own *Hearts*, and our own *Eyes*; and throughout this Book, these Phrases are set in Opposition to each other. The Phrase indeed, consider'd abstractively, is capable of a better sence, to follow the Conduct of Right Reason;

Reaſon; but it is plain, that cannot be the Conſtruction here, but the contrary: And I think there is no Expreſſion that gives us a more full and compleat Character of a Perſon or a People wholly abandoned to a Vicious, Profligate and Senſual Life.

2. It does as neceſſarily imply the Miſerable Eſtate of any People: For no Man is ſecure of any thing, though never ſo dear or valuable. The World is too narrow for the Ambition and Avarice of Men: They will not gaze, like other Beaſts, in common; but every man would have a property in all: So that every man muſt be perpetually on his guard againſt his Neighbour; and none can taſte or enjoy his property, for fear of looſing it. Every Man then, will be a *Cain* in his Family, an *Abſolon* in the Commonwealth, and an *Iſhmael* in the World: *His Hand againſt every Man, and every Mans hand againſt him.* There needs not many words in a matter whereof all Men are convinc'd: For if every Man do what he thinks right, as he pleaſes, and as he is able, no man can be long pleaſed, or ſecure, of his Property, his Liberty, or his Life: Men will grow, without Religion and Law, more deſtructive than Beaſts without reaſon; and neither of theſe are ſuppoſed in this Caſe, to have any part: Grace here is turn'd into Wantonneſs, and Religion is uſed only as a Vizard to deceive; Reaſon is turn'd into Craft, and Power abus'd to Oppreſſion; the Weak become the prey of the Strong, and the Simple of the Subtile; Strength is the only Law of Juſtice; and he that Suffers, is always in the Wrong: And ſurely there is not a more miſerable Condition in the World, than to live in ſuch a State of *Anarchy.* The moſt cruel Tyranny is more Tolerable, by how much it is better to be a Slave to one, than every Man. Men would rather

rather chooſe to open a Paſſage and let out their Lives, than to be in ſuch continual Torment about them: They would rather ſtrip themſelves of all Being, if they could, or venture their condition in another World, than live in this upon ſuch Terms. And yet, with how Pleaſing a Speculation does this Common wealth of *Libertiniſm* entertain many Imaginations? They have nothing but Golden Dreams, they already wallow in Wealth, they ſwim in Pleaſure, and are Maſters of all they can deſire: But alas! They conſider not that others have the ſame fancies and appetites; and while every man graſps at all, none can hold any thing faſt.

And that none may think I have repreſented things in falſe colours, let us put our Eye to the Perſpective, and look upon the *Iſraelites* by the light of this Text, and we ſhall behold them all *Chaos*, deformity, and confuſion, both in their Religious and Civil Affairs.

In the Story here before us, we find *Micah* and his Mother buſie and zealous about their Graven and Molten Images, their Houſe of Gods, and their Ephod and Teraphim, making his Son a Prieſt, who was not of the Tribe of *Levi*. For the *Congregation is holy*, ſaid *Korah*, and every man has the Spirit. In the Verſe after the Text, we find a *Levite* Inveigl'd, to give the more Credit and Countenance to the Idolatry. Tempted by neceſſity, as may be conceiv'd by the Salary this Chaplain was contented with, *viz.* Ten Shekels of Silver *per Annum*, a Suit of Cloaths and his Dyet. So that he, that was but a Servant to the Prieſt in the Divine Appointment, is Conſecrated a Prieſt, by *Micha*'s order; and by the ſame Rule, the Prieſt may become a Biſhop. And as *Micha* here, ſo we find a great part of a Tribe Seduced into the ſame Sin, *Chap.*

XVIII. 19. Thus the Divine Inſtitution will be deſpis'd, and all Order inverted in Religion, if every man may do what is right in his own Eyes. Every Man will take Honour to himſelf, without being call'd as *Aaron*, will affect the Preheminence, as well as *Diotrephes*, or *Aerius*, will be an Apoſtle or a Prophet, have a Pſalm or a Hymn, a Way and Mode of Worſhip by himſelf; and the unity of Religion ſhall be divided and multiply'd not according to the Number of our Cities or Families, but of Perſons. Every man will Cry εὕρηκα, and Eſteem it a fine thing to be Celebrated for an Author and a Setter forth of new and ſtrange Doctrines, and applaud themſelves for their own happy Diſcoveries, whereof there are no Footſtepts in any of the Traditions or Dotages of the Ancients. There is not more Pride, in being firſt in a Faſhion, than being ſingular in an opinion. Such is the carnality of ſome minds, That nothing is more delightful to them, than, as the Scripture Phraſes it, to *Run a Whoring after their own Inventions.*

Nor were the *Jews* more unhappily led by this Liberty into Apoſtacy from their Religion, than into the vileſt and moſt ſhameful Immoralities; of which the lewdneſs of the *Benjamites*, in all its Circumſtances and Conſequences, is an Inſtance, without a Parallel. And the ſame Reaſon is aſſign'd in the concluſion of the Hiſtory, as ſure there was *no King, but every man did that which was right in his own Eyes. Judg.* XXI. 25.

But the evil does not reſt here, for their Idolatries and Wickedneſs is puniſht, with Civil Wars among themſelves, and Invaſion from abroad. The Luſt of the *Benjamites*, kindled the Rage of the other Tribes into ſuch a Flame, as almoſt conſum'd a Tribe of *Iſrael*. Nor was their Miſeries only from a Civil War, but from Foreign Enemies: While they

they forſook God, who was their Strength, and every one diſpleas'd him, by doing what was pleaſing to himſelf, their *divided houſe could not ſtand*, but lay open to the Ambition of every powerful Prince, who thought fit to advance the *Glory of his Arms*, in their Conqueſt and Deſtruction. And thus they became a Prey to *Chuſhan* the *Meſopotamian* and *Eglon* the *Moabite*, and to the many other Lords, who in their turns rul'd over them, almoſt to the ruine of their Nation. Had not God ſent them frequently Signal and unhop'd for deliverances.

Having entertain'd your patience on the two particulars, I propos'd to diſcourſe of: Give me leave to make a few Inferences from what has been ſaid.

I. And Firſt, this ſhews an abſolute neceſſity of Civil Power, and a due Execution of Penal Laws, for the well Governing of any People. Since theſe only can ſufficiently curb and reſtrain this Maxim of the Libertine, which if purſu'd, muſt neceſſarily deſtroy all our moſt Important Intereſts of Religion, of Liberty and Property. And all theſe are neceſſary. As good no King, as no Law; no Law, as no Execution.

In the Caſe before us, we find the want of *Civil* Government to be the Reaſon of all the Sins and Miſeries of the Jewiſh Nation. They had the beſt Religion, then, in the World, and the beſt Laws for their uſe. And *Phinehas* the High-Prieſt ſtood before the Altar, *Chap.* XX. 28. in thoſe days when there was no King.

But though he was a man famous for his Zeal, as *Abraham* for his Faith, for it was *Imputed to him for Righteouſneſs*, and we cannot imagine he was idle in that high Employment; yet neither his Courage nor his Piety could ſtem the Torrent of Vice and of Idolatry, by the *Power purely Spiritual.* Where

Where Men have Faith to believe Eternal Rewards and Puniſhments, the Weapons of the Religious Warfare are indeed mighty, and of great Efficacy to the pulling down of ſtrong holds. But even our Saviour could do no mighty Works in ſome Places, becauſe of Mens unbelief; nor can the Eccleſiaſtical Conjurers work Miracles of Reformation on all men, for the ſame reaſon.

But all Men have Senſe, though *all men have not Faith*; and the Athieſts fears Death, that does not fear God; and looks on that as a real Evil, though he thinks Hell Torments but a painted Fire. The Cure therefore of theſe Evils, of Idolatry, of Atheiſm, Lewdneſs, and Prophaneneſs; which, we are told in *Job*, are *Iniquities to be puniſh'd by the Judge*; is not to be expected from the Spiritual Sword, unleſs the *Secular Arm* aſſiſt it, by delivering them over to Temporal Puniſhments, as God did to Satan, in the Primitive Diſcipline, *that they may learn not to blaſpheme.*

2. The Miſchief of this principle, of doing every one what is right in his own Eyes, ſhews the unreaſonableneſs of thoſe that contend for an Indefinite Liberty, either in Religious or Civil Matters under a Stated and Well-ſettl'd Government; for it is the firſt end of Law and Government to bound and limit ſuch a Liberty. And if Men will not be confin'd by the Socity in which they live, they Cancel the Obligations to which they are ſuppos'd to have conſented, by entering into it; and ſo endeavour to Sap and Undermine the Foundation on which it ſtands; and conſequently expoſe themſelves and others to the ſame Inconveniencies and Inſecurities they were in, when there was no Government. It is therefore the Intereſt of Government, and of thoſe that are Protected by it, joyntly to oppoſe ſuch a Principle as will deſtroy both. And when a Govern-

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ment is ſo Supine and Careleſs as to ſuffer Men to ſpeak, Write, or Act, as they liſt, it is neither true to it ſelf, nor juſt to thoſe that depend upon it; but ſeems to Conſpire with the Enemy to its own Deſtruction: For as, when there was *No King in Iſrael*, every Man did what was *right in his own Eyes*; it is as viſible if every man be allowed to do ſo, there cannot long be *a King in Iſrael*. Men do not put out their Eyes, when they enter into Society; but they muſt not walk afterward ſo much by the *Light within*, in things Lawful, as by the light of *Authority*, in things that are to be done; and the Light of *Faith* in the Divine Revelation of the Scriptures, in things that are to be believ'd. And as wiſe Governments will not abridge the liberties of Men, which they have by the Charter of *Nature*, or of *Chriſtians*, which they enjoy, by that of the *Goſpel*, beyond what is neceſſary for the Peace or Good Order of the Community; ſo neither ſhould men be clamorous for being circumſcrib'd in ſome few things in their own Nature perfectly indifferent.

3. If the want of Civil Government be ſo great an Evil, Then it is both the Duty and Intereſt of any People, who are fallen into ſuch a Circumſtance, immediately to apply the proper Remedy, by filling the Vacant Throne by a free Election, where they have Power ſo to do; or Peaceable Submiſſion to thoſe, who have a Right without it. And the Publick neceſſity of affairs, the *Salus Eccleſiæ & Salus Populi*, does both Require and Juſtifie their doing ſo, as well for Gods Honour, as their Countrey's ſafety.

4. If the want of Civil Government be an occaſion of ſo much wickedneſs & miſchief, what great reaſon have theſe Nations to bleſs Almighty God, for the Reſtraint he put upon the hearts and hands of Men, when theſe Kingdoms were left in ſuch a State? Though in ſome Places the Rabble proceeded to ſome Exceſs, yet how little miſchief was

done, in compariſon of what all reaſonably fear'd would have come to paſs? When the People were left without Government, and an Army was disbanded, but not diſarm'd, it could be nothing leſs than the incontroulable Dominion which God has over the hearts of men, that Reſtrain'd their Spirits, and chain'd up their deſires, from the utmoſt Violence, even from ſheathing our Swords in one anothers Bowels. But on the contrary, the men whoſe hands were mighty, found nothing; while the Multitude, apt enough at other times to run to do evil, now generally *ſtand ſtill to ſee the Salvation of God*; and God choſe (not in the Wind, and in the Fire, but) in a ſoft ſtill Voice to ſpeak Peace to his People.

5. When there was no King in *England*, but the People were left as Sheep without a Shepherd; and thoſe in *Ireland* were expos'd to the Fury of their implacable and inveterate Enemies; when the Ship was left to run a Drift among Rocks and Sands, without a *Pilot*, What reaſon have we all to rejoyce, and to praiſe God, who has committed us to the Care of ſuch a *Shepherd*, who has put the Helm into ſuch a hand, as hath hitherto ſo ſteer'd the good Ship between all difficulties, that we may comfortably hope he will at length carry her into a ſafe Harbour?

Bleſſed be God, and bleſſed be the Name of Their Majeſties, this Days Aſſembly opens to us a fair proſpect of our being upon the Borders of Better Times than we have yet ſeen. We are not, as the *Iſraelites* in the Text, *without a King, nor without a Prieſt, nor without God in the World*, as ſome, in ſo charging us, have lyed unto God. God has reſtor'd our Religion and our Monarchy, our Laws and our Law-makers; *our Judges, as at the Firſt; and our Counſellors, as in the beginning*. I hope we ſhall not be like them, in the other Part, by doing every one, *That which is right in our*

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own Eyes; ſeeking our ſelves, our pleaſures, and our gains from our Quarters, our private Intereſts either of parties, or perſons, in the prejudice of the common Stake, and to the Diſſervice of their Majeſties, who have call'd, or the People, who have ſent us hither.

I hope again we ſhall not be like them as at other times murmuring at Gods providence, becauſe our Deliverance is wrought in meaſure, and keeps not up with the Vehemence of our deſires; or repining at ſuch Miſcarriages, as are inevitably incident to all great Revolutions: Leſt our Ingratitude ſhould become an occaſion of our Complaints, and ſlacken the full Accompliſhment of what we long for, with ſuch impatience. Let us not therefore look only on the Dark ſide of the Cloud, on our perſonal ſufferings, and *fret our ſelves becauſe of the Evil doers*, but behold the bright and amazing deliverance which God has wrought for us, and rather than ſtill be complaining, let us ſay with good old *Mephiboſheth*, when he loſt half his Eſtate, by the private Accuſation of a falſe Informer, *Yea, let them take all, ſince my Lord the King is Return'd in Peace.*

And now, what ſhall we render unto the Lord, for all the benefits he has beſtow'd? Since the King is victorious over our Enemies, and we are thereby reſtor'd to all thoſe bleſſings, of which they had unjuſtly depriv'd us; ſurely the moſt juſt & ſuitable Acknowledgment we can make, is to ſerve him, in every ſtation and Relation, wherein we have receiv'd advantage; in our *Religious*, & *Private*, and *Legiſlative* Capacities.

1. Let it be right in our Eyes, to ſerve their Majeſties, in our Religious ſtations, by praying ſincerely and Earneſtly, for them, by whom the *Houſe of Prayer* is Reſtor'd to us, That the *God* of *Iſrael* would protect the *King* of *Iſrael*, and eſtabliſh him, on the holy Hill of *Sion*, where his Right Hand hath ſet him. Let us thus ſupport the hands of our *Deliverer*,

Deliverer, while his Armies are Fighting againſt *Amalek*; that being call'd out of the narrow Scene, where his progenitors Actions were confin'd for the Deliverance of Oppreſſed *Provinces*, to aſſert the Liberties of *Europe*, againſt the Great Deſtroyer, he may ride Proſperouſly, becauſe of Truth, till he ſee the *deſire of his Soul.*

2. Let it be right in our Eyes, to ſerve them with our *Properties*, and *Private* Intereſts, to enable them to compleat that Deliverance, for which his Majeſty ſo freely Ventur'd his Life among us: At leaſt let it appear, that we are even in our low Eſtate, *to our power, yea and beyond our power, willing of our ſelves*, to ſupply the neceſſities, of which we have been a great occaſion, that our Loyalty and *Zeal may provoke many.*

3. Let it be right in our Eyes, to ſerve them in our *Legiſlative* capacities, by whom our old Laws are reſtor'd to us, and we to the Authority of making new ones, without any Challenge of ſuch a *Diſpenſing Power*, as might render both uſeleſs. Let us therefore give Conſent to, and offer matter for ſuch Laws, as will ſecure their Majeſties Government, by promoting the Glory of God, and love and goodwill in the People, to their Majeſties, and to one another; by ſuppreſſing Idolatry and Vice; that by Righteous Laws, and ſevere Executions, and Good Examples, all Immorality and prophaneneſs may be puniſht, and if poſſible, put out of Countenance; that ſo, ſome ſtop may be given to that Flood of Impiety, That is roll'd in upon us, and is become too ſtrong for Pulpit Reproof, or ordinary Diſcipline.

It is your Duty, (Moſt Noble Lords, Moſt Wiſe and Worthy Patriots) *in this your day*, to conſider things that make for peace, and to bear your Teſtimony againſt the crying Sins of this Generation, which call aloud for *Reformation*, or for *Vengeance.* By frequent Rapines, we have almoſt

almoſt loſt all Senſe of juſtice: By the commonneſs of ſwearing and curſing, all Reverence for God, and holy things, Becauſe of theſe things, our Government is weakned, and Reproach'd, our Religion diſhonour'd, and the wrath of God cometh on the Children of diſobedience. You cannot ſerve their Majeſties more acceptably, who are great Examples of Vertue, and *ſcatter iniquity with their eyes*, nor ſettle their Thrones more ſecurely, which are beſt *eſtabliſh't by righteouſneſs*, nor your own peace more durably, than by retrieving the credit of our worſhip, and making it a ſupport of Vertue as well as of the Proteſtant Religion. Then *Righteouſneſs and Peace will kiſs each other, Truth will look down from Heaven, and Glory ſhall dwell in our Land.*

But if after ſo great a deliverance, we ſhall again Return, or rather ſtill continue, in our follies and our Vanities, in our filthineſs and intemperance, in our Opreſſions and our plunders, eſteeming all right in our own eyes, whereby the Luſt of the Fleſh, the Luſt of the Eye, or the pride of Life, is nouri ſhed and pamper'd; we vainly truſt in Princes, or in Armies, tho never ſo brave and fortunate: Our boaſting of a true Religion is vain alſo, while we hold it in Unrighteouſneſs; nor will it ſtay long with us upon ſuch diſhonourable terms. God knows how to puniſh, as well as to deliver: He can give us up to our own hearts luſts, to bite and devour, and conſume one another, by civil Wars; or he can hiſs for our Enemies from abroad, and bring upon us a *Chuſhan*, or an *Eglon*, or ſtir up the conquer'd *Philiſtine*, and arm the *Canaanite* yet in the Land againſt us; & the Thorns in our Sides will prove Skiens and Daggers at our hearts, & Fire come out of the Bramble, and deſtroy the Cedars of *Lebanon*. But I hope better things of you, while I thus ſpeak. Which God of his infinite Mercy grant for his ſake, who ſpeaks better things: *To whom, with the Father and the Holy Ghoſt, be all Honour and Glory for ever.* Amen.

F I N I S.

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